



لا اله الا الله محمد رسول الله



The MUSLIM SUNRISE

Third Quarter, 1950

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

INDIA

Qadian, East Punjab.

PAKISTAN (Headquarters)

Rabwah, Via Chiniot,

The Punjab.

U. S. A.

1. 2141 Leroy Place, N.W.,
Washington 8, D. C.
2. 2522 Webster Avenue,
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3. 613 Locust Street,
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New York 26, N. Y.

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London S. W. 18.

FRANCE

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SPAIN

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Madrid.

SWITZERLAND

S. Nasir Ahmad,
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Zurich.

GERMANY

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Hamburg.

NETHERLANDS

Q. U. Hafiz,
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Mount Carmel,
Haifa.

SYRIA

Zaviatul Husni,
Shaghour, Damascus.

JAVA

Masjid Ahmadiyya
Nagarawangi 57,
Tasikmalaja.

BORNEO

Box 30, Jesselton.

IRAN

Sheikh Abdul Wahid Fazi,
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The Muslim Sunrise

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Contents

A Passage From the Holy Quran	3
The Sayings of the Master Prophet Muhammad	4
Excerpts From the Writings of Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi	
Some Questions Answered	5
Religious Life in Pakistan	
Hazrat Mirza Bashir Ahmad	13
My Faith	
Honorable Sir Muhammad Zafrullah Khan	16
The Role of Muslim Women in Arab History	21
Current Topics	25
Suppression of Civil Liberties in India	
Islam vs. Communism	
The Historical Role of Muhammad	
Islam, Communism and Christianity	
A True Friend, A Poem by Nasirah Zimmermann, Holland	29
Book Reviews	30
A Message from Dr. Mufti M. Sadiq, First Muslim	
Missionary in U. S.	32

The First Mosque in Washington, D. C.



A picture of the mosque established in the capital of the United States of America by the Ahmadiyya Movement in Islam.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الدِّينُ عِنْدَ اللَّهِ اسْلَاحٌ

A Passage From The Holy Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّبُوا فِيهِ
مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذٍ إِلَّا أَنْ تَعِظُوا فِيهِ
وَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمُ بِالْفَحْشَاءِ وَاللَّهُ
يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

يُوْنِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ
أُوْتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

O ye who believe! spend of the good things that you have earned, and of what we produce for you from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allah is Self-Sufficient, Praiseworthy.

Satan threatens you with poverty and enjoins upon you what is foul,

whereas Allah promises you forgiveness from Himself and bounty. And Allah is Bountiful, All-Knowing.

He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding.

(Al-Baqara: 268-270)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

The Holy Prophet, peace and blessing of Allah be upon him, said:
He is not one of us who is not affectionate to his little ones, and
does not respect the reputation of the old; and he is not one of us who
does not order that which is good, and prohibit that which is bad.

* * * * *

He is true who protects his brother both present and absent.

* * * * *

No man is true in the truest sense of the word but who is true in
word, in deed, and in thought.

* * * * *

To gladden the heart of the weary, to remove the suffering of the
afflicted, has its own reward. In the day of trouble, the memory of
the action comes like a rush of the torrent, and takes our burden away.

* * * * *

Be persistent in good actions.

* * * * *

He who helps his fellow-creature in the hour of need, and he
who helps the oppressed, God will help him in the Day of Travail.

* * * * *

What actions are most excellent? To gladden the heart of a
human being, to feed the hungry, to help the afflicted, to lighten the
sorrow of the sorrowful, and to remove the wrongs of the injured.

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi (1835-1908)

Some Questions Answered

The next point is, if sins cannot be prevented, are they eternally forgiven through this accursed sacrifice? To say so is to aver that this accursed sacrifice is such a device that a man, without character when he has indulged in the murder of an innocent person, or in theft, or in perjury with a view to injuring the property, life, or honor of some one, or in embezzlement, by subsequently subscribing to belief in this accursed sacrifice is enabled to remain in possession of the dues and rights of others in God's creation, of which he has wrongly deprived them. Similarly, living perennially in the unclean state of fornication, he can escape the terrible divine reckoning with merely acknowledging this accursed sacrifice. Obviously it cannot be so; rather to take cover under this accursed sacrifice after indulging in sins is an act of wickedness. It appears that Paul also had begun to fear that this doctrine was incorrect for he says, "Jesus' sacrifice is for the earlier sins, and Jesus cannot be crucified for a second time." But because of this statement he has landed himself into difficulties. For, if this is the correct position that Jesus' accursed sacrifice stands for the atonement of the earlier sins only, it would follow that among others David too (we seek refuge in Allah from saying so) would be held meriting the Everlasting Fire. For he, as Christians allege, committed adultery with the wife of Uriah, and afterwards kept the woman without God's sanction, in his house all through his life. This same lady is a sacred grandmother of Jesus out of the line of Mary's grandmothers. Besides this, David also married a hundred wives which, on Christian admission, was not lawful for him. This sin, therefore, did not stay with his first trespass, but

went forth from him repeatedly, and was renewed every day. Again when this accursed sacrifice cannot save the believer from sin, sinful acts must be often proceeding from common Christians, as in fact they do go forth from them in the present day too. In view of the principle laid down by Paul, therefore, their subsequent trespasses admit of no forgiveness, and the Everlasting Fire is their punishment. In such circumstances not a single Christian is shown to have attained to salvation from the Eternal Hell. Mr. Sirajuddin need not go very far to seek for an instance. Let him consider his own circumstances. He first accepted *Mary's offspring* as the Son of God, and received the baptism of the accursed sacrifice. Next he came to Qadian, embraced Islam afresh, and confessed that he had acted precipitately in having received the baptism. He said his prayers in the Islamic way, and several times stated before me that the fallacious nature of the doctrine of Redemption was fully clear to him, and that he had known it to be false. But on going away from Qadian he was taken in by the snares laid by the Christian padres, and again adopted Christianity. He should now consider the facts. After being baptised into it he had turned an apostate from Christianity, and had gone against it in word and deed. This was a great sin in the light of Christian doctrines which chanced from him for a second time. In the light of what Paul asserts, therefore, this sin of his will not be forgiven, for it needs a second crucifixion to atone for it.

If, however, to meet the above situation it should be suggested that Paul has fallen into error, or that he has uttered a falsehood, and the fact is that with believing in his accursed sacrifice sin is no longer sin—do what the believer like, steal, commit adultery, murder an innocent person, tell lies, or embezzle, there is no reckoning of any of his trespasses—surely a religion preaching this will be only disseminating uncleanness. It will be only proper that the government of the day should call for *sureties* of good behavior from the adherents of such faith. Should it again be urged at this point that a believer in the accursed sacrifice attains to real piety, and is purified of sin, I have to point out that I have already answered this, and have shown that such an assertion is not correct. I have presently recounted the sins of David of the grandmothers of Jesus, of his disciples, and of Christian priests

Besides, all those who have seen the world know that Europe, a Christian continent, is now-a-days foremost in immorality. Even granting, therefore, that an instance can be cited from somewhere of the holy life of a Christian, where is the guarantee that his life is really holy? Many a debauchee, many an embezzler, many an adulterer, many a procurer, many a drunkard, and many an atheist may apparently show off a spotless life, but from within, these men are like sepulchres enclosing nothing save offensive carcasses and bones.

Apart from this, it is also unwarranted to hold of any community that all its members are by their very nature good, or that all of them are naturally wicked. On the contrary, we find that the natural laws ordained by God have entitled every community to claim that just as within its fold there are persons who by the bent of their natural dispositions are immoral, wicked, vicious, and without character, so also are there, balancing these, within its fold others who are naturally meek, possessed of good morals, chaste, and of good character. Neither the Hindus are outside the scope of this natural law, nor the Parisians, nor the Jews, nor the Sikhs, nor the Buddhists. Even the lowly sweepers and carcase-bearers are covered by this natural rule. With the progress in civilization and culture, and with national groups ripening in prestige, knowledge, and discernment, the good-natured folk of a community obtain more and more recognition of their pure life and good character, and they lay down their example for others with conspicuous brilliance. Were not this instinctive goodness present in some persons of all communities, it would not be possible to bring this about in them even with the change in religion. For there can be no alteration in the natural instincts created by God. If there is any one who hungers after, and thirsts for the Eternal truth he will be compelled to admit that long before religion comes there is already a divine distribution of these instincts in human nature, some persons having a greater portion of meekness and affection in their disposition, while others have more of stubbornness and anger. Religion only teaches that the feelings of love, submission, fidelity and constancy which, for an instance, an idol-worshipper or a man-worshipper exhibits towards a mere creature of God in his worship of it, should all be turned towards God, and submission should be shown only in His path.

The question what control religion has over human faculties, the Bible has not answered; for the Bible is removed from the path of wisdom. But the holy Quran solves this problem in great detail and repeatedly, declaring that it is not the office of religion to alter natural human instincts, and to turn a wolf into a goat; but the *raison d'être* of religion is only this that it should guide man in the proper and appropriate use of the instincts and faculties naturally present in him. It is beyond its scope to alter any natural faculty, but it can direct that a faculty should be employed in its proper sphere. Religion should not lay stress on a particular faculty alone e.g., mercy, or forgiveness, but should guide the use of all human faculties. For none of the human faculties is in itself evil. It is the excessive, insufficient, and improper use of a faculty which is objectionable. A person who is blameworthy is so not merely because of his natural instincts and faculties, but because of their misuse. In short, God, the absolute Distributor, has bestowed on all people an equal share of natural faculties. As the external features,—nose, eyes, face, hands, legs—have been bestowed on human being belonging to all communities, so have they all been endowed with the internal faculties. Every nation has in its fold men who are naturally good or bad according as they give play to these faculties in moderation or insufficiently and excessively. But a community's attainment to goodness through the influence of a religion, or a religion being the real source of a community's refinement, will then be established when there are discovered in some of the perfect followers of that religion such spiritual excellence the like of which are not traceable in the adherents of another faith. And I declare with all emphasis that this is a quality particular to *Islam*. It has guided thousands to a degree of holy life where we can claim that the spirit of God dwells in them. The light of God's acceptance has been engendered in them as though they were reflecting the Light of Divine Glory. Such men have appeared in Islam in every age, and their holy lives have not been allowed to go without proof, or restricted to a mere verbal claim, but God has testified that they led spotless lives.

It should be noted that Allah has given us in the Holy Quran signs of the eminently holy life, that miracles are worked by persons leading this life, that Allah accepts their prayers, speaks to them, reveals the future to them, and stands by them. By these signs we find that there

have appeared thousands of such persons in Islam. In the present age I, *an humble servant of Allah*, am here to illustrate this with my own example. But where are the men among the Christians, and in what country do they dwell, who can establish by the signs laid down by the Bible their true faith and holy life? Everything is known by its distinctive signs as even every tree is known by its fruits. Where there is merely an assertion to purity of life, uncorroborated by the signs laid down in the Books, the claim is false. Has not the Bible laid down signs of a true and real faith? Has it not described those signs in a supernatural coloring? And if the signs of true believers have been laid down in the Bible, we should judge every Christian claimant to the purity of life by those signs. Contrast a high Christian priest with the lowliest of Muslims in spiritual enlightenment, and in God's acceptance of him, see for yourself. Should there be found in the Christian priest even a fraction of the Heavenly Light which that poor Muslim has, we stand to be contradicted and punished. I have, in pursuance of this, issued announcements on several occasions challenging Christians to this trial. And I say this in all truth, and God is my witness, that it has been amply demonstrated to me that true faith and a really holy life emanating from the spiritual enlightenment of the soul cannot be attained save through Islam. This immaculate life, that I have been blessed with, is not a mere boasting of mine. There are heavenly signs to prove it. No immaculate life can be established to be so save with Heaven's testimony, and we can have no insight as to any one hidden hypocrisy and faithlessness. But when persons pure of heart, and possessed of Divine testimony to prove their spotlessness, are available in a community, others in that community apparently leading a holy life will also be taken for men really possessed of holy lives. For a community is to be regarded an organic whole, and a single instance of a really pious man within its fold will show that collectively also it can be blessed with a life of heavenly piety.

In view of the above I issued a decisive announcement addressing the Christians. Had they the desire to seek the truth they would have responded. But they did not. I repeat the challenge again. Christians and Muslims both lay claim to true faith and purity of life, and the issue to be decided is which of these two communities' faith is true and life really holy in the sight of God and whose faith is made up of

Satanic ideas, and whose claim to holy life is a mere delusion born of spiritual blindness. To my mind only that faith which has Heaven's testimony to support it, and in which are available the signs of Divine approval, is the true faith acceptable to God. Similarly a holy life is in fact only that which has Heaven's testimony to prove it. For if we are to accept merely a claim, to this exclusive possession there are all the nations of the world clamoring for recognition that the great men of immaculate lives have passed among them, and are still to be found. More than this, these nations recount many deeds and achievements of their great men, of the true nature of which it is difficult to judge. Therefore, if the Christians think that pure faith and holy life can be attained through belief in the Redemption of Christ, it is now their duty to enter into the lists with me, and strive with me in the acceptance of our prayers by God, and in showing great signs. Should their lives be demonstrated to be holy by the test of Heavenly signs, I admit I shall be deserving of every punishment and dishonor. I emphatically declare that judged by spiritual standards Christians live an extremely unclean life. The holy God, Lord of Heaven and Earth, hates their beliefs even as we abhor an extremely dirty and rotten carcase. And if they think I am not correct, or that God is not with me in what I say, they should settle this issue with me gently and softly. I repeat again that the holy life, which descends from Heaven, and illumines the heart, is not traceable among the Christians. Only in some of them as I have stated before is found the instinctive goodness of disposition as among persons of other communities. I am not, however, discussing here this instinctive goodness. Persons endowed with this goodness and meekness are to be found more or less in every community. Even sweepers and carcase-bearers are not devoid of this instinctive goodness. But I refer to that life of Heavenly holiness which is acquired through the living word of God, which descends from Heaven and can show Heavenly signs attendant upon it. This life is not to be found among Christians. What good then—let some one explain to me—did this accursed sacrifice result in?

Now that a full discussion of the means to salvation, which Christians attribute towards Jesus, has been done, the question naturally arises whether the mission of our Prophet (Peace be on him, and blessings of Allah) also offers this same accursed love and accursed

sacrifice for the salvation and purification of mankind, or whether it directs us to any other road to that goal. The answer to this is that Islam's coat is unstained by this gross and unholy contrivance. Islam does not put forward any such accursed sacrifice or accursed love. On the other hand Islam has taught us that to attain to a true purification of the soul we should offer the clean sacrifice of our own being—cleansed in the waters of sincerity, and purified by the fire of truth and resignation. Accordingly the Quran says, "Whoever prostrates his whole being before God, and dedicates his life to service in His path, and is earnest in the performance of good needs, will meet his reward proceeding from nearness to God. And such men shall have no fear nor sorrow".

The man, who employs all his faculties in the path of God, and whose words, deeds, movements, and rest, in short whose very life gravitates towards God, and who is ever earnest in doing deeds of real goodness will richly receive his reward at the hands of God Himself, *Who* shall deliver such a man from all fear and sorrow.

It should be noted that the word *Islam*, submission has been used by the holy Quran in the above verse. But the same idea has been indicated in the word *Istiqamat*, steadfastness in following the straight course *e.g.*, the holy Quran teaches us to pray, "Lord, set us on the path of *Istiqamat*, the path of those who received Thy blessings, and to whom the doors of heaven were opened".

It should be clearly realised that the state of *Istiqamat* in regard to anything is known with viewing the *raison d'etre* of that thing. Now the *raison d'etre* of man's being is that he has been created for the fulfilment of God's will. Therefore, since man has been created to identify himself eternally with God's will, the state of *Istiqamat* (steadfastness) for him will be when he has in fact perfectly submitted himself to God's will. When man's whole being is dedicated to God alone, blessings of God undoubtedly descend on him, which state we may indicate in other words by the holy life. You see when a window towards the sun is opened, the sun's rays necessarily enter through the opening. Likewise, when a man turns himself straight towards God, and no veil remains between him and God, a blaze of heavenly light immediately descends on him, illumines his being and cleanses him of all his hidden impurities. He is then a new man, and a great change comes over him.

It is then said that he has attained to a holy life. And this very world is the place where one attains to it. Allah, Glory be to Him, refers to this in the Quranic verse, "Whoever remained sightless in this world, not finding the light with which to see God, will also be sightless in the world to come".

That is to say, it is from this world that man takes to the next the spiritual faculties to see God. One who did not receive these faculties in this life, and whose faith did not rise above stock tales and fables, will be plunged into everlasting darkness. In short, this is what God has taught us that to attain to a holy life and real salvation we should entirely become His, and should throw ourselves on His doorstep in true humility and fidelity; and even though we be threatened with death, or with being cut to pieces, or thrown into fire, we should steer clear of the sin of attributing divinity to a mere created being; and we should set a seal with our own blood on the existence of God. Accordingly, God has named our religion *Islam* (Submission) so that it may be an indication that we have surrendered ourselves to Him. The laws of nature also testify that rules similar to those, which the Quran has indicated for the attainment to spiritual purification and real salvation, obtain in the organic world also. We daily observe that diseases attack all fauna and flora fed on unwholesome diet, and for want of wholesome nutrition. For combating those diseases what nature has laid down is that wholesome nutrition should be provided, and what is unhealthy should be stopped. Look at the trees, for instance. To keep themselves healthy they are provided with two faculties, one, that they continue burying their roots deep into the earth, lest being unattached, they should dry up (this is to ward off unhealthy atmosphere and unhealthy food for the roots), and, second, that they draw in moisture from the earth through the tiny tubes of their roots (capillary attraction). (This is to feed on healthy sustenance). By this combined process they grow. A similar principle has Divine Dispensation ordained for man too. That is, he succeeds in living a spiritually holy life only when, first, he truly and firmly hold himself fast to God; and through *Istighfar* he implants his elements deep into the soil of God's love; and, secondly, with penitence expressed in word and deed, and with complete turning towards God he drinks in the celestial water

(Continued on page 20)

RELIGIOUS LIFE IN PAKISTAN

Non Muslim Citizens of the New Islamic State

By

Hazrat Mirza Bashir Ahmad

An American visitor the other day asked some friends here: In what way has the new State of Pakistan affected the religious life of its Muslim and non-Muslim citizens? Is Pakistan a truly Islamic State? and so on. In reply to these questions I jotted down a few notes which I reproduce below for the use of others.

1. The true Islamic State was the one founded by the Holy Prophet of Islam and administered after him by the first four Khalifas. An Islamic State of this conception can only be founded under the direct will of God representing the eternal divine prerogative, as it happened in the life of the Holy Prophet. Or, as a natural corollary of the above, it is based on the majority vote of the Faithful who choose a Khalifa after the death of their Prophet, their choice being really guided and controlled by God's special decree, as it happened in the time of the early Khalifas of Islam. This Islamic State lasted for 30 years after the Holy Prophet's death, as indeed it had been foretold by the Prophet himself. In the ideal sense, therefore, the Islamic State based on divine prerogative ended with the end of the early Khilafat.

2. Pakistan is an Islamic State in the sense that a very large majority of its citizens are Muslims who aspire to run it in accordance with the democratic principles taught by Islam.

3. The democratic principles taught by Islam are:

(a) An elected head of State.

(b) A representative body to help and advise the elected head.

(c) Equal citizenship rights for all.

(d) Special protection for the lives, property, honor and religion of non-Muslim minorities.

4. On the subject of the protection of non-Muslim minorities the following points should be of particular interest:

- (a) As an Islamic State, described in para 1 above, is likely to be involved in war with non-Muslim States over religious or semi-religious issues, non-Muslims living under such a State have to pay, in lieu of military service, a special tax called the Jizya. But an Islamic State described in para 2 above, is as a rule not likely to be at war with non-Muslims over religious issues, so non-Muslims living under such a State will not have to pay this special tax of Jizya.
 - (b) As Jizya is a tax imposed on such non-Muslims as do not desire to render Military service to an Islamic State in religious wars with non-Muslims, those non-Muslims who volunteer to render such service will not be called upon to pay this tax, even though they live under an Islamic State described in para 1 above. It is a well known fact of Islamic history that Hazrat Umar, the second Khalifa, did not impose Jizya on those non-Muslim tribes which volunteered to enlist for military service.
 - (c) Muslim and non-Muslim citizens receive equal protection. Whether a Muslim murders a non-Muslim or a non-Muslim murders a Muslim, the punishment is the same.
 - (d) The use of force is not at all permitted by Islam for making converts or for keeping them in the fold. An apostate, therefore, cannot be put to death or punished provided he is not guilty of sedition.
5. Pakistan affords Muslims within its territory the great and unique opportunity to live and progress according to their own rights. It is now for them to make use of this opportunity. There are of course difficulties in the beginning and there may even be mistakes but Muslims in Pakistan are undoubtedly more conscious of religion and more alert to religious obligations than Muslims of other lands.
6. Pakistan Muslims are at present divided into four important sects:
- (a) Hanafi sect of the Sunni Muslims.
 - (b) Ahl-i-Hadith sect of the Sunni Muslims.
 - (c) Shia Muslims.
 - (d) Ahmadi Muslims.

7. These sects have differences of belief and practice but in spite of these differences they are at one in believing in (a) that God is One and Absolute (b) that the Holy Prophet of Islam is not only a Prophet but "Khatam-al-Nabiyyin" and (c) that the Law of the Quran is final and universal.
8. Of these four Muslim sects, Ahmadis are distinguished by their missionary work on behalf of Islam. They have established missionary centers in England, France, Germany, Spain, Switzerland, Holland, Syria, East Africa, West Africa, Mauritius, India, Malaya, Indonesia, the United States of America and many other countries. The religious literature of the Ahmadiyya Movement is being circulated in all parts of the world.
9. Basically the law of Islam consists of two parts: One part, known as *Muhkamat*, consists of fundamentals. This is the rigid part of the law, unalterable and eternal, not subject to variations under any circumstances. The other, known as *Mutashabihat*, is the elastic part, consisting of ordinances capable of a variety of interpretations, to meet variations in the conditions and circumstances of man. The elastic part of the law serves the growing religious needs of mankind in the same way in which the material world continues to serve the growing physical needs of human beings. We live in the same material world in which our ancestors lived long long ago but through new discoveries and inventions we are able to fulfil our present needs as our ancestors did in the past. In the same way the elastic part of the Muslim law fulfils our spiritual needs today as it did in the past. It is however always necessary to interpret the elastic part of the law in the light of the rigid one.
10. In Pakistan there is no place for either Communism or Capitalism, Firstly because the Islamic doctrine of equality and brotherhood is, on the one hand, superior both in theory and in its practical consequences, to the equality preached by Communism and, on the other, it cures the inequality produced by Capitalism. Secondly while recognizing the right of individual ownership Islam sets up an effective machinery for a fair and equitable distribution of wealth. Islam is the golden means between two extremes, and is bound to triumph over both.

MY FAITH

By

Sir Muhammad Zafrullah Khan

Bismillah er Rahman er Raheem. In the name of God, Who has made provision for our fullest development and Who rewards our actions in the best manner.

Islam means the attainment of peace through submission to the Will of God.

I am a Muslim:

i.e., one who believes in Islam, or, one who submits himself to the Will of God.

I believe in God:

God is *One*; He is also *Unity*; all things proceed from Him and depend upon Him for support and sustenance. He needs no support. He neither begets nor is begotten. He has no partner and no equal.

I believe in God's Angels:

They are the agencies through which God communicates with His creatures and carry out many other functions.

I believe in the Revelations vouchsafed by God from time to time for the guidance of mankind:

The earlier Revelations were limited in their scope and application. They contained guidance for the tribe, nation or people for whom they were revealed and were suited, and thus limited, to the stage of development through which that tribe, nation or people was passing. The final, perfect and universal Revelation is contained in the Holy Quran which is a record of the direct verbal Revelation received by the Holy Prophet of Islam, Muhammad, for the guidance of all mankind.

I believe in God's Prophets:

In *all* of them, e.g. Noah, Abraham, Moses, Jesus, Buddha, Krishna, Muhammad (on all of Whom be the peace and blessings of God). Jesus was a righteous Prophet of God and was the last Prophet raised among the Jews. He was put upon the Cross, but did not die on the Cross; He was taken down from the Cross, while still alive (though he was then in a swoon) and was lovingly cared for and

ministered unto and revived and recovered his strength. Thereafter he journeyed through Syria, Iraq, Iran, Afghanistan and Kashmir, preaching to the scattered tribes of Israel in those lands. He died in Kashmir and is buried in Srinagar, where his tomb is still preserved and may be visited.

The final, perfect and universal Revelation having been revealed to the Holy Prophet Muhammad, He was thus the *Last Law-bearing Prophet*. But mankind is apt to stray from the path of righteousness and Divine Revelation is needed in the form of guidance and as furnishing the correct interpretation of the Quran from epoch to epoch. It is also necessary that, as the pattern of human life develops, mankind should have a living example set up before them of a life utterly pure and devoted to the service of God and man. For this limited purpose Prophets will continue to arise. Ahmad of Qadian was such a Prophet. He lived in the latter part of the nineteenth and early part of the twentieth century and died in 1908. I believe in him and I am thus an Ahmadi Muslim.

I believe in the resurrection of the soul and the life after death:

I believe that God is the fountain-head of all goodness and beneficence and that the standard and measure of everything is determined by him.

Islam teaches that the object of man's existence is to seek union with God through the cultivation of divine attributes in himself.

For this purpose man has been endowed with appropriate capacities and faculties.

The right and proper use of these capacities and faculties promotes beneficent development and leads to salvation.

The misuse and abuse of these capacities and faculties results in stultification and renders a person unfit for the state known as salvation till the stultification has been purged and healthy development takes place.

All men are born "pure". Evil comes from outside as the result of conscious action (which includes thought) or reprehensible omission.

Each of us must work out his own salvation through his own efforts seeking and winning the grace, mercy and love of God. No other person can be our atonement.

Every act performed within its proper sphere and with a good motive is "good".

Every act performed outside its appropriate sphere or with an improper motive is "evil".

Prayer is a very potent and is the principal means of approach to God. Other means are physical and moral discipline, which include fasting, charity, benevolence, helpfulness, tolerance, etc.

God is absolute Purity and we can approach Him only by becoming pure ourselves in body, mind and spirit; in thought and in action.

Purity of body is as essential as purity of mind and spirit.

Cleanliness of our bodies and our surroundings is the first step towards purity.

Islam prescribes frequent baths and ablutions and lays down other regulations for the promotion of personal and general cleanliness, which not only have the effect of fostering physical well-being but predispose a person towards good behavior in all respects.

Food affects one's health and also one's mind and thoughts. Care must, therefore, be taken that our food is pure and wholesome. Islam gives directions in that respect and also enjoins moderation. It prohibits the use of liquor and all intoxicants.

The care of our bodies, which are the containers of our minds and souls, is a sacred trust and should be scrupulously discharged.

Islam also gives directions regarding and sets up standards of good conduct. It forbids every kind of injury to or trespass against our fellow-beings, and also such conduct as, though not constituting a trespass, would jar upon the feelings of others. It also forbids evil thoughts and designs.

It enjoins beneficent conduct towards others, irrespective of whether others act beneficently towards one or not. It teaches that beneficence towards human beings should flow out of one as naturally as affection flows out towards parents, brothers and sisters.

We are exhorted to cultivate faith, courage and steadfastness and constantly to practise charity, forgiveness and love.

In the economic sphere Islam seeks to bring about the widest and most equitable distribution of wealth. It teaches that the ultimate sources of all wealth, the earth and its treasures, the sun, the

moon, the stars, the winds that blow, the clouds that bring rain, are the gifts of God to *all* mankind. In the distribution of wealth, therefore, it directs that the share of the community, as such, should be set apart and utilized for the advancement of the community as a whole. This share is recoverable in the form of a levy called the ZAKAT (which means both purification and fostering). The proceeds of Zakat are to be devoted towards specific objects, *e.g.* relief of poverty and distress, public works, the benefits of which can be shared by all sections of the community, scientific and industrial research, stipends for scholars and research workers, the provision of capital for those who possess the necessary talent but lack the capital, etc.

Islam recognizes and safeguards private ownership, but treats all ownership as in the nature of a trust. Through its system of inheritance it seeks to secure wide distribution of wealth in each generation. By prohibiting the lending of money on interest and the levying of Zakat it counteracts the accumulation of wealth within limited circles. It seeks to promote commerce and industry through co-partnership, profit sharing and joint stock corporations.

Islam makes it obligatory upon the State to secure an adequate minimum of the necessities of life for all its citizens.

In the social sphere it inculcates the brotherhood and equality of all men. It recognizes no divisions or privileges based on race, color, family or wealth. The only badge of honor and nobility in Islam is the purity and righteousness of a man's life. The Quran says:—"We have divided you into tribes and nations for greater facility of intercourse; the most honored of you before God is he who leads the most righteous life".

Islam teaches the widest tolerance in the religious sphere and inculcates respect for the beliefs and faiths of those who differ with us. The Quran says:—"There shall be no compulsion in matters of faith; guidance has been made manifest from error".

Islam teaches that whenever you feel lonely, weary or discouraged, turn towards God for companionship, comfort and help. He is ever near and will not fail you.

Make your heart His shrine and temple and let Him ever dwell in it in sweet guardianship and companionship.

Always stand up for truth, righteousness, fair dealing and justice.

"Stand with God, though you may have to stand against the whole world".

"The love and fear of God are the sum of all wisdom".

(Continued from page 12)

through the ducts of humility and meekness, and in this way he so draws this water into himself that he washes away the barrenness of sin, and purges himself of spiritual weakness.

And *Istighfar* with which the elements of faith are strengthened has been mentioned in the holy Quran in two senses. The first is that keeping the heart steadfast in one's love for God one should stop by means of attachment to Him the manifestation of sins, which surge up in a state of severance from Him, and further, one should seek God's help through complete union with Him. This *Istighfar* is peculiar to those near to God, who consider even a momentary severance from Him disastrous to themselves, and who offer *Istighfar* that God may always hold them in His love. The second sense of *Istighfar* is that one should come out of sin, and fly towards God, and should try that one's heart be gripped with the love of God, even as a tree implants its roots into the earth, and thus being blessed with a holy development for the soul one may escape the aridity of sin and spiritual decay. Both these connotations have been included in the word *Istighfar* for *ghafar*, from which the word *Istighfar* is derived, means "to conceal", and "to cover up". Thus by *Istighfar* we mean the prayer that God may cover up the sins of one who keeps himself steadfast in His love, and may prevent the elements of his human frailties from uncovering themselves. Nay He may draw him into the mantle of His Divinity, and bestow on him a portion from His Holiness, so that, if perchance some human weakness should manifest itself through sin, God may again cover it up, and save him from the evil consequences of such an exposure.

The Role of Muslim Women in Arab History

Arab history was born in the 7th century with the appearance of the Prophet Muhammad. The Prophet's message awakened his nation to a new life, and gave it the basis of a civilized and healthy society. The position of the woman in this new structure was explicit and secure: she possessed a distinct personality in the eyes of the law, enjoyed freedom of work, a right to possession and education, and singular safeguards in marriage, which empowered her to include in the marriage contract whatever stipulations she chose. It was natural that these and other privileges that she now gained should have awakened in her a new feeling of confidence and responsibility, which she was soon to interpret into action.

Perhaps the earliest appearance of the Arab woman in public life was what is historically known as the "Incident of the Women's Allegiance". The Prophet had delivered his message, and deputations were arriving from all over the Arabian Peninsula to pay him homage and allegiance. Quickly the women conferred together and decided that they should do likewise. Thus a deputation was formed which proceeded to hail the Prophet, as leader and chief, in the name of the Arab Woman. It is hardly possible to exaggerate the significance of this incident. For, not only does it demonstrate Arab society's acceptance of the woman's new role, but, also, the realization by women of their duties, and their determination to carry them out to the full. In effect, this incident established an important precedent which inspired the continued and varied participation of the Arab women in the future destiny of her nation.

From the earliest times, however, Arab women showed a particular aptitude in the Science of Tradition and Commentary. They began to organize audiences, and deliver lectures, and their zeal and erudition quickly attracted the attention of the heads of state. Thus the noted traditionist and commentator Umm al-Darda, arrived in Jerusalem in the seventh century to lecture in the precincts of the "Mosque of Umar",

and the Caliph Suleiman, who happened to be in the city at the time, made a point of attending all her lectures.

Imam Al-Shafi'i, for example one of the four founders of Muslim Rites, studied at the feet of Sitt Nafisa, and attended her public lectures in Cairo. Shahda Dinyawiriya, of Baghdad, a lady of the 12th century, acquired such a reputation in the science of Tradition that she was given the title of the "Supreme Authority of Iraq". Ibn Khalikan, famous historian and biographer of the 13th century, studied at the feet of Sitt Umm al-Muayyad, who awarded him one of his diplomas and authorized him to teach.

A
Ayesha al-Hanbaliyah, a lady of the 14th century, was one of the teachers of the well-known theologian, Ibn Hajar Al-'Asqalani, who again was authorized by her to lecture in the Science of Tradition. Ibn Hajar proudly acknowledges his debt to her, and as though in gratitude, has left us a whole volume devoted to the distinguished women scholars of his age.

Al-Hanbali, the biographer and annalist of the 16th century, praises the learning of a certain Umm al-Khair, and says that "the people of her time fell in knowledge at her death".

It may be mentioned that the science of Tradition, forming as it does a principal source of the Muslim legal code, demands from its students a particularly high degree of intellectual accomplishment.

Muslim Arab Women and Mysticism

Another field in which Arab women showed an early ability was mysticism. This spiritual training, which may generally be described as a blend of philosophy and religious idealism, aimed at the sublimation of the soul and its ultimate mergence in the Deity from which the human soul was held to be an "original" emanation.

The facility with which Arab women took to this refined spiritual discipline may be accounted for by the sensitive and sympathetic psychological make-up of women in general. But, whatever the explanation, the names of Arab women such as Ma'atha Al-Adawiya, Amina Al-Ramlieh and Rabi'a Al-Basriya were identified with the earliest development of this movement.

Muslim Women and Jurisprudence

The contributions of women extended to other fields than those of Tradition and Mysticism. When jurisprudence became a recognized science, after its formulation on fixed logical bases, women quickly began to specialize in this branch of learning. Soon they appeared as qualified *Muftis* (jurists) to take part in the learned discussions and quibbles of their men colleagues, and to give expert opinion on legal niceties in answer to questionnaires.

A number of women were noted for their intellectual vigor and perspicacity. The Secretary of the Caliph Mamun (9th century) informs us that he read "in the margins of books", notes and comments scribed by a certain Umm Ja' far bin Sa'd, a learned lady of the time. The Secretary found the lady's comments more revelant and enlightening than the original texts.

Zubeida, wife of Harun al-Rashid, was known to be in direct correspondence with the governors and commissioners of the realm. Not infrequently she would return their letters with a curt note, taking them to task for careless phraseology, and ordering the letters to be re-drafted.

Social Welfare and Muslim Arab Women

The participation of Arab women in cultural life did not prevent them from playing an equally prominent role in the fields of social-welfare, philanthropy and administration. Women founded schools, hospices and hospitals in the more important Arab cities of Cairo, Alexandria, Jerusalem, Damascus, Aleppo, Baghdad and Mosul.

This very city of Beirut in which we are now assembled once received a part of her water supply by an aqueduct beginning at the 'Ar'ar Spring, which Zubeida, the wife of Harun al-Rashid, constructed. The remains of the aqueduct stand to this day, still carrying the name of that worthy woman. The interested student will find in the principal Arab sources on institutions, such as Nu'aimi, Al-Hanbali and Al-Maqrizi, historians of the institutions of Syria, Palestine and Egypt respectively, references to countless public institutions of the most varied nature which were founded and supervised by women benefactresses.

Muslim Women took part in Politics

The political role that Arab women played in the early days of Arab history, as described at the beginning of this talk, may be remembered here. The important precedents set in those days were continuously followed up, and thus, throughout Arab History, there appeared innumerable women, upon whom at one time or another fell the responsibility of government and administration. Of these, a few will be mentioned.

Sitt Al-Mulk, sister of Al-Hakim (Caliph in Egypt in the 11th century), administered the affairs of the state for a period of four years.

Fatima al-Faqiha, of the 12th century, acted as adviser on public affairs to Sultan Nurruddin.

Shajarat al-Dur, of the 13th century, reached unparalleled prominence as a woman ruler. Her name was acclaimed in the public mosques (a special prerogative of the Caliphs and Sultans), and coins were struck in her name. Another remarkable lady was later to enjoy similar privileges. This was Sitt Tando, governor of a province comprising sections of Iraq, Persia and the Arabian Peninsula, who, too, had coins struck in her name, and was acclaimed in the mosques.

Sitt Dilshad, of the 14th century, insisted on complete centralization of power in her realm, maintaining contact with the provinces through direct personal deputies.

Condensed from a lecture by Madame Anbara Salam al-Khalidi given at Beirut, Lebanon, in a meeting of the United Nations Educational, Scientific and Cultural Organization.

"God has made a straight road, with two walls, one on each side of it, in which are open doors, with curtains drawn across. At the top of the road is an Admonisher, who says, "Go straight on the road, and not crooked;" and above this Admonisher is another who says to any one who would pass through these doorways, "Pass not through those doors, or verily ye will fall." Now the road is Islam; and the open doors are those things which God has forbidden; and curtains before the doors the bounds set by God; the Admonisher is the Quran, and the upper Admonisher God, in the heart of every believer."

(The Holy Prophet)

* * * * *

CURRENT TOPICS

Suppression of Civil Liberties in India

The basic canon of civil liberty, the individual citizen's participation, in the government of his country, is still a myth in India. . . .

In this situation, thinking minds are troubled and uneasy, and active spirits restless. The administration, which appears to fear such spirits and has so far failed to give them any hope of satisfaction, resorts to mass arrests, imprisonment without trial, suppression of the Press, of freedom of speech, association and assembly—in a word, has thrown to the winds all civil liberties as understood in the democratic world, except the right to religious worship and to property.

For example, at a Press conference in London only last November, Pandit Nehru admitted that there are some three or four thousand prisoners detained without trial. No precise official figures are available.

Indian Communists, on the other hand, claim there are some twenty-five thousand political prisoners held without trial, most of them undoubtedly Communists, though non-Communist trade unionist and even anti-Communist Socialists are also being held.

From the constitutional point of view, there can be no justification in peace time for the imprisonment without trial of even a single man or woman.

Besides detention in prison, suspected persons may have their movements restricted within certain districts fixed by the police, or within their own homes (the "house arrest" made notorious by the Nazis and British imperial governments alike). The radius of movement and the time limit for the restriction are also arbitrarily fixed by the police, without the means of redress in a court of law.

Further, there have been reports of physical violence, such as lathi charges and firing on peaceful demonstrations, as well as maltreatment of prisoners and detenus resulting in some cases in severe injuries and even death.

A suspected person may be directed not to hold meetings at his home or to participate in any public meetings, demonstrations or processions. He may be forbidden to disseminate news or propagate his opinions in speech or writing with "any person who is known or *believed to be* a member of an unlawful association".

—Scores of journals, faced with censorship orders, have ceased publication. Hardly a week passes without fresh news of the suppression of a journal or the proscription of books and pamphlets.

—The right of association and assembly, another basic civil liberty, has also been greatly restricted. Throughout India, public meetings, whether indoors or out, no matter by whom they are organized, are illegal unless permission to hold them has first been obtained from the local police or magistrate. The magistrate can stipulate who may speak and on what subject. But this in no way protects the speaker from possible prosecution afterwards, on police reports, for statements deemed to constitute provocation.

All tyrannies, however, are doomed to meet with ignominious failure. The law givers of India have perhaps recognised this truth, and in their wisdom incorporated in the Constitution the principles of fundamental human rights which they knew could not be put into practice by the Government they represent. Unable to resolve this conflict between the ideal of greater liberty and the still strongly entrenched forces, economic, social and political, inherited by the Indian Republic, they have bowed to both, in the vain hope of appeasing both heaven and hell.

K. P. Ghosh in *Eastern World*, March, 1950.

Islam vs. Communism

I am not a Muslim. Nor I am a Communist. I speak as a Universalist who stands essentially within the Christian tradition.

—There may be points in Islam which we cannot accept, but it is an abuse of Christian charity to lump Islam and Communism as if they were of the same bundle.

—Islam has its roots in Judaism and Christianity. It is essentially theistic. In its theology it is unitarian. "There is no god but Allah" is the cry which has gone up from the Muslim mosque through the centuries. It is to understand the will of God that his faith is directed: the very word Islam means submission — self-surrender — to God. The Muslim believes in the Unity of God. His belief in All-Fatherhood of God leads him to affirm faith in the all-brotherhood of man. It is essentially democratic in its outlook.

The Muslim stresses the ethical implications of religion. The Koran just like the Epistle of St. James stresses that faith without works is dead. It teaches individual responsibility. It guides its people that they strive to live in harmony, with the divine. The Muslim believes in man, in the divine spark that is within him, in the goodness that dwells in the human heart.

Islam believes no less in the discipline of prayer. The Muezzin's call is indicative of this no less than the formal services of the Mosque. The Koran teaches respect to parents and to the elderly. It says that God's blessings do not descend on the family whose members neglect one another. It tells Muslims to love their fellows. There is a lovely prayer in the Koran too in which the Muslim asks for compassion on his parents because they were good to him when he was little.

There is much that is fine and inspiring about Islam.

Reverend Arthur Peacock, in a sermon delivered on May 11, 1950, at Essex Church, Kensington, London.

"The Historical Role of Muhammad"

With an estimated total of over 300,000,000 followers, ranging from Morocco to China and from Turkestan to South-East Africa, Islam is undoubtedly one of the three or four leading religions of the world. It has been said that the name Muhammed (or one of its derivatives such as Ahmad, Mahmud, Hamed, etc) is borne by more persons than any other masculine name in the world, a fact which perhaps more than any other illustrates the sway of Islam.

Islam is moreover not only a wide spread but a very living religion. Not only does it retain its followers but it is steadily gaining ground. Its missionary activities have never slackened, even when the political power of the Muslim states was weakest, as in the eighteenth and nineteenth centuries, and it has scored, and is still scoring, signal triumphs in equatorial Africa and South-East Asia.

—Moreover, Muhammed created not merely a new tribal or national religion but a new *world-religion*. He was able to do this because he united in himself not only the religious institution of a prophet but also the power of expression of a poet and the shrewdness and political sense of a statesman. This combination is unique in history and nothing short of it could have launched Islam on its career of world conquest.

—It does not seem too much to say that if any one man changed the course of history that man was Muhammed.

"The Historical Role of Muhammed" by Charles Issawi, in *The Muslim World*, April 1950.

Islam, Communism and Christianity

Islam preaches the guidance of a Supreme Personal God; Communism insists on the development of blind economic forces and is definitely atheistic. . . . When, during the Ages of Faith, Christian Europe was plunged in the basest superstitions the Islamic Arabian tradition developed one of the greatest and fairest of cultures. It is quite true that Muslims have frequently fallen far short of the standards set by their faith as, indeed, have the Christians. Such backsliding is unhappily all too often the characteristic of all institutional religions.

Jesus did not dream that from his teaching a Church would arise which persecuted those who sought to enlarge the horizons of human knowledge. The immediate followers of Jesus could not have imagined that later believers would tolerate ecclesiastical domination under which more than half-a-million wretched old women would be burnt

as witches. The Sermon on the Mount did not foreshadow St. Bartholomew's Massacre, still less the religious wars between Christians and the unending bigotry and hatred which inspired them. So, also, where the followers of Islam have fallen short in the religion inspired by the Prophet, the fault lies with poor human nature than with the teachings of Mahomet (Muhammad.)

(Islam) originated in the efforts of a spiritual genius to replace paganism by belief in the One God and a high ethical standard in which the concept of brotherhood of man has a foremost place. It numbers at least 200 millions of the human family, irrespective of race or of colour. It has penetrated far where Christianity has failed. Its attraction is undoubtedly its simplicity, unencumbered by priesthoods. It hardly lies within the province of any Christian apologist to indict it for intolerance.

"An Open Letter" by E. Victor Fisher, editor, in *Religions*, May-August, 1950.

A TRUE FRIEND

Who am I, dwelling in yon lowly cot,
Protected ever by thy mighty arms,
Upraised to heav'n, as if to God thou call'st,
Thy leaves for e'er repeating David's psalms.

Thou stand'st there and command'st me pray,
Lift'st up my heart to the Divine,
One lonely sheep thou gather'st in
For God to call: "Well done, my friend; that's mine."

O true example of a perfect life
For ever singing praise to Him above,
Thine arms uplifted, thou hast strength sublime
In God's protecting, everlasting love.

And through the seasons that go swiftly past
Thou showest that His promise was not vain;
Giv'est me the Truth, 'so manifold revealed;
God's loving voice I hear: "Thou must be born again."

(Nasirah Zimmermann, Holland)

BOOK REVIEWS

The Holy Koran. Edited by George M. Lamsa. Chicago.

Ziff-Davis Publishing Company. 1949. Price \$3.50

"With the world continually growing smaller, it is more than ever important that West and East understand one another's aims and principles", is the reason, Mr. Lamsa explains, for the compilation of these selections from the Holy Quran. In this beautiful and attractive-looking volume, the editor has presented excerpts from those *suras* (chapters) which he considers more significant for the purpose of introducing Islam to the West. Mr. Lamsa explains in the *Introduction* that mostly those people who generally give any information about Islam in the West have been either ignorant or so much biased that they give a "frightful picture of Islam and its founder, Mohammed".

The author, having lived in Islamic countries for many years, made himself well-acquainted with the beauties of the Holy Quran. He has made these beauties available to the West with sympathy and sincerity which certainly deserves our great praise and admiration.

We strongly recommend this book to our readers and we join with the author in his wishes that his work will contribute to remove hatred and mistrust between the Christians and the Muslims and that it will enlighten its readers on the background of Islam.

The Birth of the Bible. Immanuel Lewy. New York.

Bloch Publishing Company. 1950. Price \$3.50.

The validity of the present versions of the Bible and identity of its authors has always remained for its followers an enigma shrouded in thick veils of mystery and fiction. Scholars and believers in Bible have written hundreds of books attempting to un-wrap its historical obscurities. How far have they succeeded? "They have done a good job wrecking the theocratic structure", says Professor Mordecai Kaplan in the *Introduction to The Birth of the Bible*, "but there is as yet no sign of any durable structure that might replace the original which has been torn down".

This situation has prompted Dr. Immanuel Lewy to advance the results of his research in regard to the most crucial sections of the Bible. "Like a sleuth on the order of Sherlock Holmes", Dr. Lewy

"has sought out and pieced together every possible clue that came his way" in order to rescue the text of Bible from "deadening anonymity and sterile detachment". The author considers that such a study is essential because without that, "all well-meant attempts to make the people read the Bible have failed" and, "if you read the often corrupted texts in their present order as sacred texts, you will not be inspired by them".

Dr. Lewy has built his research around the hypothesis that Pentateuch, the first five books of Moses, were originally written by Prophet Nathan, "one of the wisest men the genius of Israel has produced". The author further aims to show how the book of the first Hebrew historian was not fully preserved in its original form and that "writers of secondary rank added to it many other stories and laws". In the opinion of the author this has been the reason why critical minds "denounced the whole Bible as a legendary document of tribal morality which was unfit to be a guide-book for modern man any longer".

The theory advanced by Dr. Lewy as to the authorship of Bible certainly demands a discussion for which we unfortunately lack enough space to do full justice to such a tempting subject. In the meantime we will recommend this work for an earnest consideration of Dr. Lewy's answers to the serious questions arising in the minds of all students of Bible as to "Who were the actors? Who wrote the Scenario? Did the author select the material from a book or from his experience? Where and when was it shown for the first time?"

The Nature of Man. Edited by A. William Loos and Lawrence B. Chrow. New York. The Church Peace Union. 1950. Price \$1.00.

The Nature of Man is a symposium on the study of Man's "world, his spiritual resources and his destiny", originally delivered in a series of lectures in New York City during 1949, under the auspices of the Church Peace Union. The discussion aims to indicate how science, philosophy and religion contribute to an understanding of the nature of man. The authors contributing in this interesting topic include natural and social scientists, clergymen, educators, artists and philosophers, each interpreting the relationship of his field toward the "Nature of Man".

Amidst the baffling paradoxes of our age in which satanic forces

have broken lose to bring total destruction to mankind, the timeliness and need of such a discussion can hardly be over-emphasized. Any contribution such as one of this book toward increasing a world understanding is highly desirable and most welcome.

We are in complete accord with the conclusion of this book that any solution to the present world dilemma can be valid only if it is based on moral and spiritual principles. We feel, however, that such a discussion cannot possibly be complete without including the Islamic point of view toward the problem. The students of Islam know that Islam gives a definite explanation of the nature and destiny of man and that it offers such principles which having been revealed by All-Knowing Creator can most successfully lead the world from present crisis to an enduring peace. Only such a positive proof could cover the entire field of this important discussion.

A Message from

Dr. Mufti M. Sadiq, First Muslim Missionary to U. S.

Thanks be to Allah the Great and Gracious who accepted my prayers to grant me a group of sincere new Ahmadi Muslims in America when I was working there as a missionary of Islam (1920-1923). Some of our present missionaries who have recently returned from America have informed me that the few Muslims of my days still remember me and often speak of me with tender feelings of love and admiration. I do not know how can I recompense them for their kindness, but I pray to Allah for their health, wealth, prosperity and welfare and blissful life busy in propagating Islam. As I used to teach and explain to them in the old days I repeat again that Islam is a true, simple and reasonable faith, easy to understand and advantageous to follow and that the Promised Divine messenger for all mankind has appeared in the person of the Prophet Ahmad of Qadian.

May Allah, the All powerful, bless all the Muslims in America old and new, men and women and may Allah grant them power to spread Islam all over in that country. Amen.

(My present address is: Dr. Mufti. M. Sadiq, Rabwah, Pakistan.

BOOKS ON ISLAM

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| 1. The Teachings of Islam, by The Promised Messiah | \$ 2.00 |
| 2. The Ahmadiyya Movement in Islam, by Hazrat Khalifatul Masih II | 1.00 |
| 3. Muhammad, the Liberator of Women, by Hazrat Khalifatul Masih II | .25 |
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| 16. The Head of the Ahmadiyya Movement in Islam by Sir Muhammad Zafrullah Khan | .25 |

THE MUSLIM SUNRISE

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